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ABSTRACT

Annie Dodge Wauneka, daughter of a great Navajo leader, is in her own right a respected leader of her people. The first woman ever to be elected to the Navajo Tribal Council, she has worked tirelessly to improve the health and welfare of the Navajos. Ever since she, as a young schoolgirl, helped nurse her classmates through a disastrous flu epidemic, Annie Wauneka has fought the diseases that were killing so many of her people. The fact that tuberculosis is no longer the main cause of death on the reservation is largely due to her efforts. Because she emphasizes the importance of preventing disease as well as curing it, much of her work is aimed at improving the Navajo's living conditions and educating them on the causes and prevention of disease. In 1963 she was awarded the Medal of Freedom, America's highest civilian honor. This biography is written for grades five and up and is part of a series on famous Indian people. While summarizing her years of growing up on the Reservation and her political involvement and service to her Navajo people, this document also explores the customs, history, and religious beliefs of the Navajo, while providing a sensitivity to the problems encountered by the Navajo as they have been forced to adjust to the ways of the white man's world that surrounds them.
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ANNIE WAUNKA

The story of an
American Indian

By Mary Carroll Nelson

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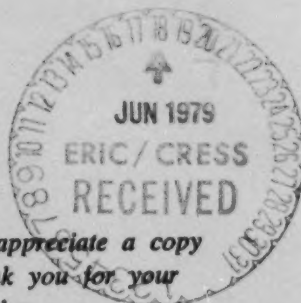
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By Mary Carroll Nelson

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Annie Wauneka in 1964, wearing the Medal of Freedom.

ANNIE WAUNKA

Annie Dodge Wauneka, daughter of a great Navajo leader, is in her own right a respected leader of her people. The first woman ever to be elected to the Navajo Tribal Council, she has worked tirelessly to improve the health and welfare of the Navajos.

Ever since she, as a young schoolgirl, helped nurse her classmates through a disastrous flu epidemic, Annie Wauneka has fought the diseases that were killing so many of her people. The fact that tuberculosis is no longer the main cause of death on the reservation is largely due to her efforts. Because she emphasizes the importance of preventing disease as well as curing it, much of her work is aimed at improving the Navajos' living conditions and educating them on the causes and prevention of disease.

Annie Wauneka's selfless achievements have earned her the love of her people and the respect of all who know her. The Medal of Freedom she was awarded in 1963, America's highest civilian honor, was one way the American people could express their gratitude. But the many healthy Navajos who are alive today because Annie Wauneka cared enough are the greatest tributes to her life and service.



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CHAPTER I

The People

This is the story of Annie Wauneka, a Navajo Indian. The Navajo nation, numbering 130 thousand, is the largest tribe of American Indians. The Navajos call themselves Dineh, or The People. This name tells us that the Navajos think of themselves as a group of special people, separate from others who do not share their language and culture.

The Navajo reservation is a high, flat mesa that spreads over twenty-five thousand square miles of northeastern Arizona, southern Utah and northwestern New Mexico — an area as large as West Virginia. Ancient rock formations rise above the mesa, banded with deep red, orange, and yellow layers that show clearly the deposits and erosions of centuries. These buttes cast dark purple shadows across the semi-arid desert, a bright, glistening expanse of sagebrush and cactus.

It is a cruel land of fierce changes ranging from blistering heat to biting cold. It is a land of contrasts, where mountain peaks as high as twelve thousand feet stand guard over the mesa below, three thousand feet above sea level. The Navajos hold the mountains sacred. From their peaks, melting snows feed streams with the precious water

so vital to The People for their use and for their herds.

Remains of the earliest Southwest Indians have been found in sheltered canyons cut deep into the mesa by erosion. In former times there was water in these canyons, although many of them are now dry most of the year.

Annie Wauneka grew up on the Navajo reservation at Sonsela Butte, a mountainous area of pine forests, steep cliffs, and reddish rock formations. It is now a part of Arizona, near Window Rock, the capitol of the reservation. The region has a good supply of grass and water and gradually the center of Navajo commerce has been built up in this area. When Annie was a child she spent her time up in the foothills of her father's land tending the sheep.

The Navajo language belongs to a group known as Athapascan. It is believed the Athapascan-speaking peoples are descendants of migrants who crossed the Bering Strait from Asia between five thousand and ten thousand years ago. Some tribes who speak a language related to Navajo still live in northwestern Canada. The Navajo's ancestors did not stay in the northernmost regions of this continent. They began a long period of wandering south, probably following the Pacific Coast before moving east. Some anthropologists believe the first bands of these people arrived in the Southwest around A.D. 1000.

Navajos are related to the Apaches, who also speak an Athapascan language. White men who first contacted them referred to the Navajos as Navajo-Apaches, or just one tribe of Apaches. Other Apache tribes are the Jicarilla, Mescalero, Chiricahua, and San Carlos.

The ancestors of the Navajos were hunters and gatherers who found their food, such as berries, nuts, and game,

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but did not grow food or raise animals themselves. They did not know about agriculture until they mingled with Pueblo Indians, such as the Hopi, Laguna, and Jemez, who lived in towns along the Rio Grande. Pueblo Indians were farmers, and the Navajos learned many things from their contact with them.

Most Apache tribes were raiders. They roamed the area for many years attacking the more settled tribes and taking what they needed. The Navajos gradually left this kind of life style and began to settle down in one area. They planted crops as their Pueblo neighbors did, although they did not become a completely agricultural people. They probably had a knowledge of weaving, but they also learned from other Southwest tribes and developed patterns of weaving similar to theirs. The Navajo women wove their dresses and blankets from plant fibers. The Navajo men used the same style of buckskin clothes that the Plains Indians wore.

When the Spanish came into the Southwest in the middle of the sixteenth century, they found the Navajos living in groups of hogans, their round-topped houses, on the tops of mesas, with their cultivated fields at some distance. The Spanish brought with them their horses, sheep, cattle, and goats. No horses existed in America before the Spanish brought them. Very quickly, after the Spanish arrived, the Navajos either traded for or stole sheep, horses, cattle, and goats. None of these had been a part of their life before that.

After this contact with the Spanish, sheep-raising became a major part of Navajo life. The women began to weave with woolen thread rather than plant fibers. In the

two hundred years from the mid-seventeenth to the mid-nineteenth centuries, other historical events caused the Navajo's pattern of life to change greatly. Pueblo Indians from the Rio Grande area who had survived a rebellion against the Spanish hid among the Navajos for a number of years. When bad drought caused famine among the Hopi Indians, many of them went to live with the Navajos. In this way, Pueblo skills such as pottery-making and weaving, and Hopi legends and ceremonies, were taught to the Navajos. The Navajos have always been intelligent and quick to learn. They adopted the best of what they learned as a part of their own culture. They did not, however, change their language or their basic beliefs about the universe and their place in it.

The Spanish people also brought with them the art of silversmithing. Before their arrival, the Indians did not use metal. Some Navajos were captured by the Spanish and kept as slaves. They learned how to work with silver and other metals. Later, they escaped and taught the skill of metal work to The People. Today, Navajo silver jewelry is among the finest and most treasured silverwork produced anywhere.

It is characteristic of the Navajos that they have developed their own culture from contact with many other people, yet it has a very different quality which is special to The People. This culture is still preserved and passed on from parent to child.

Among the beliefs The People pass on from one generation to another is their story of the Creation of Man. At the beginning of time, says this beautiful legend, there were Holy People who lived in twelve worlds far beneath

the surface of the earth. The lowest four worlds are called the Black World. It was there that First Man and First Woman were created by magic from two perfect ears of corn, one yellow and one white. Corn is sacred to the Navajos. The middle four worlds are called the Red World. The upper four worlds are called the Blue World. The Holy People were driven upward from world to world because of magic tricks played on them.

Finally, a great flood drove the Holy People out of the underworld through a hollow reed. They brought everything with them — animals, vegetables, mountains, rivers, and rain. They had a big meeting and created Earth Surface People, the ancestors of the Navajos. The Holy People taught the newly created Earth Surface People all the arts of life. They taught them about house-building, ceremonials, marriage, nursing the sick, and war. Then the Holy People went away to their homes in the six directions, the east, west, north, south, above, and below. Earth Surface People try to keep the Holy People friendly. The Navajos believe that the Holy People have unusual powers, but they are not gods, nor are they always good. They can harm the Earth Surface People if they aren't treated properly.

Of all the Holy People, Changing Woman is the most important. She alone is always friendly to Earth Surface People. She helped to create them and she taught them how to keep the earth in harmony. At a meeting, she showed The People how to control the forces of weather, wind, rain, and lightning. She explained how they should treat animals. The Navajos celebrate this meeting in a religious ceremonial called the Blessing Way.

Changing Woman had two sons called the Hero Twins, who were strong warriors. Young Navajo boys look up to them as fine examples to follow. One of the twins is called Monster Slayer and the other is called Child of the Water. The Hero Twins killed off many monsters to protect the Earth Surface People. But they missed some of Earth Surface People's enemies such as Hunger, Old Age, Dirt, and Poverty. The Navajos believe that the blood of the dead monsters formed the lava fields that can be found on the reservation.

Changing Woman's husband is the Sun. The Sun holds a very important place in the Navajo religion. The Sun, the Hero Twins, and Changing Woman are the four most important Holy People. But there are many others — the Moon, First Man, First Woman, Coyote, Big Snake Man, and groups of Thunder People and Wind People, who all have stories of their own. These supernatural beings can do good things for Earth Surface People, but they can also cause them harm unless the proper ceremonies are carried out, and the proper rituals obeyed. The Navajos fear what will happen to them if they disobey certain rules, or taboos.

The ghosts of Earth Surface People can also be harmful. Navajos do not believe in heaven, or in a happy life after death. They are afraid of death. In fact, if someone dies inside one of their houses, they will move out of the house, or even destroy it, to escape the evil effects of death. Ghosts are believed to be the bad spirits of dead people. They come only at night, so Navajos do not like to go out at night alone. Navajos also believe that some living people can be witches who bring harm to others.

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The Navajos are very concerned with their health. Changing Woman told the first Earth Surface People that they must live in harmony with all of nature — with animals, with the weather, with such things as trees and rocks, with everything there is. If this harmony is upset, the Navajo believes it will cause illness. Illness comes from something being wrong in the world. Perhaps some taboo has been broken which has made the Holy People angry. Or perhaps a ghost of a dead person, or a witch, is causing the illness. Thus the Navajo believes that disease is always caused by something supernatural, rather than by germs, as white people believe.

To avoid illness, the Navajo is careful not to break taboos. Taboos are things you must not do. For example, he avoids lightning-struck trees. He does not kill snakes, coyotes, or bears. He never combs his hair at night. He does not eat fish or raw meat. There are also things Navajos *must* do. Among these are ceremonials. At ceremonials a medicine man sings ancient songs in just the right way. The People may clean themselves in a ceremonial bath. Corn pollen might be sprinkled in a special way. There may be a dance with some people wearing masks and headdresses to represent the Holy People. Each ceremonial has its own rules.

The Blessing Way is the most popular ceremonial. A Navajo will usually attend it at least once every six months. The Blessing Way is held in honor of Changing Woman. It puts The People in harmony with nature the way Changing Woman told them to be. This is a happy ceremonial. It is used for happy events, such as when a new baby is to be born, or for a marriage, or just because

the family wants it. There are special kinds of Blessing Way ceremonies for different occasions. Each ceremony lasts for several days.

The Blessing Way is held to prevent disease; it is not a cure. Ceremonials called chants are held to cure disease. They may last for nine days and nights. Chants are performed by the medicine man, who is also called a singer. Ceremonials are important to the social as well as the religious part of Navajo life. Everyone who participates in the ceremonial gains blessings from it, along with the family who pays for it and the person for whom it is held.

The Navajo is deeply glad to be alive. He knows much more about nature than the average American. He knows the animals and plants in his area; he is aware of the changes in weather, the motions of the moon, the stars and the blessings of the sun. He is especially aware of rain, which is vital to his survival. His religion is his way of expressing this awareness. For everything that occurs in nature, there is a Navajo legend to explain it and make nature more meaningful to them.

Navajos do not separate religion from the rest of their life. Their beliefs and religious practices form the basic culture shared by all Navajos. They are a single people, with a strong feeling of tribal unity. Their life varies somewhat from one area to another on the reservation, depending on the geography and their contact with neighboring tribes and white men, but their general life style is more alike than different. The people cling to their beliefs with a strength that has kept them more separate from American life than many other tribes are.

Since the second half of the nineteenth century, it has

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been more and more difficult for the Navajos to keep their independence. By 1846, the Spanish influence on their lives was fading, and the English-speaking Americans were becoming powerful in the Southwest. By this time the Navajos were a separate tribe, no longer just one group of Apaches, with their own skills of horsemanship, stockraising, weaving and silversmithing. They lived a more settled life than the other Apache tribes who were still raiders. Some of the Navajos acted as hunters and traders. Some remained near the planted fields. As the seasons changed, families would move from their winter homes on the mesas to their summer homes higher up in the foothills where their sheep could find grass. Because there was enough food and a better standard of life, the population of the Navajos increased.

Thus, just as the Navajo nation was growing larger and stronger, the white man was also establishing himself in the Southwest. The result was a conflict between the expanding Navajo culture and the expanding United States. At this time, the United States was involved in a bitter Civil War. It had little time to settle other problems. Instead, the government tried to control the Navajos by killing many of them. Since then, government policies have gone through numerous changes. An effort has been made to help the Navajos become a part of American society, but the Navajos have preferred to remain separate.

The Navajos are a self-governing tribe. Elections are held every four years by secret ballot. The Navajo government is run by the Tribal Council, whose leader is the tribal chairman. The Navajo government collects millions of dollars from oil and uranium deposits, as well as from

other Navajo-owned industries. The Council votes on how to use the money for the good of all The People. But the Navajo people are not entirely free. The United States government has formed a Bureau of Indian Affairs (BIA) which sets up and administers policies for Indians. These policies affect the lives of the Navajos in many areas, such as education, economics, and the use of land and water.

Today, Navajos are demanding more freedom to choose their own policies. The People have a strong sense of being a special and distinct group, able to accept ideas from others, but always remaining separate. This characteristic has helped them survive through the past hundred years of famine, disease, and destruction.

Yet today The People face a crisis. Unless they can live with white men, they will not survive. In spite of many infant deaths, their high birth rate adds to their population. They need jobs off the reservation to support all these people. Their traditional life-support has come from farming and herding, but their increasingly large herds have harmed their land. More and more Navajos must turn to other jobs. They need education and opportunity. Many Navajos still cannot read and write, and many have health problems. The education and medicine that white men can offer threaten the Navajo traditions and religion which bind them together as The People.

Here and there among the Navajos are certain individuals who understand The People's needs. They have helped bring the benefits of the white man's technology and medicine to their aid, while respecting what is beautiful in the Navajo way of life. Annie Dodge Wauneka is such a person. She has been a bridge between her people and the

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white man, honored and respected by both for her tireless work. This is her story.

Annie Wauneka



CHAPTER II

Chee Dodge, the Father

The tiny boy lay huddled in his blanket under a juniper bush. All about him the desert was gray in the cold dawn and clouds hid the sun. The buttes and canyons, usually a brilliant red-orange, were dulled to a soft purple. There was a hint of snow in the air.

The child sat up looking around for the family who had agreed to look after him, but he saw no one. Their campsite was empty. The fire had gone out. He glanced about in an anxious way, first here, then there — no one. He was all alone on the mesa.

The campsite had been cleverly hidden in an arroyo, a shallow gully carved by water. The boy, although barely four years old, was wise enough to head down the arroyo looking for someone who could help him. He had been hiding now for months.

First his widowed mother had left, heading north into Hopi country for help. Her sister gave him to another family and then she, too, left. One family after another had fed him as he hurried to keep up with them. They all had kept moving and hiding, trying to get away from the soldiers.

It was during the Civil War. While the soldiers were

away fighting, Navajo Indians began raiding settlements along the Rio Grande. The United States government grew angry at these raids. They ordered Colonel Kit Carson and his soldiers to round up the Navajo people, kill their animals, and burn their fields. The Army troops tried to round up the Navajos but failed. Then the government armed two tribes who were enemies of the Navajos, the Utes and the Comanches. They told these two tribes to go after the Navajos and kill them. Hundreds were slaughtered before the government called a halt to the killing.

Again, the government troops were sent to round up the Navajos. This time they succeeded. The Navajos tried to flee before the troops. As fields were destroyed, stock slaughtered, and homes burned, the Indians grew hungrier and more desperate.

Because of their hunger, they kept moving, and this was the reason the little boy found himself alone. He was so small that he could not be seen under his bush; the family that was taking care of him had moved on, fearful of capture.

The child was hungry, cold, and still tired, but most of all, he was terrified at being alone. He began to run blindly and fell over a juniper root; he hurt himself and wept aloud.

A little girl heard him. She talked to him and told him her name was Shadi. His name, he told her, was Kiilchii, which means Red Boy. Shadi was eight years old, but very grown-up. She told Kiilchii to come along with her to her old grandfather. Together, they walked on, the old man and the two children. Several days later soldiers

found them and took them to Fort Defiance, and then to Fort Sumner along with eight thousand other Navajos. The Navajos' journey was known as the Long Walk; they had walked over three hundred miles across the desert.

The captured Navajos were held at Fort Sumner for four years. These four years affected the Navajo people deeply. During their imprisonment the Navajos had to remain in the area of Fort Sumner, near the Bosque Redondo, New Mexico. They had to make do with inadequate shelter. Their health suffered terribly; illness and infant deaths rose. They were cut off from their flocks and their habitual way of life. Because they had to depend on the white man for the food they ate, their eating habits had to change. They lined up for their rations — coffee, tea, white flour, and sugar. These foods became staples of the Indians' diet. Even the small children now drink coffee or tea for breakfast.

The women changed their clothing to copy the clothes of the wives of the Army men who were stationed at Fort Sumner. Bolts of velveteen or cotton cloth were given out to the Indians at the post. Navajo women still wear the long calico skirt with a long overblouse of cotton or velveteen that they began to wear in the 1860s. Although the Navajo women are excellent weavers, they do not wear their own products; they wear Pendleton blankets made in Oregon. This custom, too, dates back to their imprisonment, when Pendleton blankets were issued to the Indians. They drape them over their shoulders in cool weather and over their arm on warm days. The men still wear large felt hats that were in style in the 1860s.

For the small boy, Kiilchii, the period at Fort Sumner

was a time to grow up. He became a favorite of the people of the post and learned to speak English. Sometimes he was called upon to be an interpreter between the Indians and the whites.

When the Indians were released in 1868, Grandfather kept the two children with him. They went to an area north of Fort Defiance near the Chuska Mountains, moving from place to place tending the small flock of sheep given to them by the government. The government had given small flocks to those Navajos who had been captured. The Indians were encouraged to make their flocks grow, and they did.

One day while out with the sheep, Kiilchii saw a woman he recognized — his aunt. She told him that she was married to a white man and lived at Fort Defiance. She had never been captured, but had hidden out during the hunt for the Navajos. She said that she would like to see him if he came to Fort Defiance. After a time, when Kiilchii was twelve, he did go into the fort. Because he could speak English, his aunt's husband offered him a job in the supply room.

So Kiilchii was back with his real relatives, living with his aunt. He finally asked about his own family. His aunt told him that his father had been a Mexican who had acted as an interpreter because he knew both Navajo and Spanish. He had married the aunt's sister, but he had been killed when Kiilchii was one year old. Kiilchii learned that his name was Henry Dodge, and he decided that his full name would be Henry Chee Dodge. He chose to be called "Chee" because it was a short way to say his Indian name.

From his job in the supply room, Kiilchii earned five dollars a month. He worked there for three years, saving all of his pay every month. Then he became an Army interpreter. He went to school twice, two months to a missionary school at the fort and three months in Albuquerque, but he quickly returned to Fort Defiance and his work as an interpreter. He became the best interpreter in the area. His knowledge of English grew better and more precise. He consulted a dictionary often to make sure he was using the right word with the exact meaning he wanted. By the time he was twenty he was an official interpreter for the government. He was hard-working and thrifty, and as his pay increased, he continued to save it all.

By the time Chee Dodge was thirty years old, his savings had made him quite a wealthy man. He decided it was time to stop working for the government and begin his own life. At that time Chee might have chosen to live with either the white men or the Indians, but he decided to become a rancher and live as a Navajo with the Navajos. He bought horses, sheep, and cattle, and hired people to help take care of them. For his ranch, he bought land from a white man in the area of Klagetoh, now in Arizona. Later he negotiated with the government to have the whole region made part of the Navajo Reservation. He started a store for the people working on his ranch. Chee also started plans for building a new house near Sonsela Mountain. And though Chee had left government service, he continued to be called on to act as interpreter and advisor to his people and to government men.

During this time, Chee Dodge also married. But his re-

lationship with his first wife was unsatisfactory, and after a time he divorced her according to the Indian custom of putting her and her possessions out of the house. Later on, Chee became acquainted with two lovely sisters who were children of Shadi, the girl who had saved him when he was lost as a child. When he spoke to Shadi about marrying the older sister, Nanabah, he discovered she had already been promised in marriage to another man. But after he offered to give Shadi more gifts than the other man had offered, Shadi and her husband finally agreed to let Nanabah marry Chee.

When Chee's house was ready, he brought not only Nanabah but also her younger sister from their home in the Sawmill area up to the beautiful wooded land near Crystal, New Mexico, where he had his ranch. It is an old custom among the Navajos for a man, if he is interested in a girl and the girl has a sister, to agree to marry both sisters. The sister had a son, Tom. Nanabah had a son, Ben. Later, Nanabah had another child, a daughter named Mary.

The two sisters took care of Chee's fine home. It was not a traditional Indian home, but built with many rooms like a white man's house. It was designed by a German architect who lived in Flagstaff, Arizona. The house faced the east with a large porch across the front. A ponderosa pine forest surrounded the house and a small stream flowed nearby. High as it was on the slope of the mountain, Chee's home provided a lovely view of distant peaks. A stretch of deep grass grew below his fields and pastures.

Unlike other Navajos, Chee Dodge adopted the white man's custom of fencing off his property, keeping his ani-

imals separated from others and defining his own land.

Inside his home Chee Dodge had deep comfortable chairs, Indian rugs, many books, curtains, and luxuries not available to most Navajos. He was especially interested in his children's welfare, and though he was strict and demanding, he provided as well as he could for their education at home and in school. He ran his home like a feudal lord in many ways. Men came in and out even during mealtime to get their orders for the day's work. Many of his own and Nanabah's relatives depended on him for their employment.

Among Navajos, it is the custom for the wife and husband to own their own property rather than share in its ownership. Nanabah had a large herd of her own which she had to manage. She was a good wife and a good businesswoman, but her business interests often took her away from home. At one time she and the children and her sister left Chee. They went back to the Sawmill area to tend to the herds there. Nanabah was away nearly two years. During this time, Chee was alone. Nanabah's relatives found a young wife for Chee who was Nanabah's distant cousin and of the same clan. Her name was K'eehabah. K'eehabah, too, had a child, a little girl named Annie.

Annie was born in her mother's hogan. The hogan is the traditional home of the Navajo. It is made by building a framework of logs either in a circle or a hexagon. The walls are made of logs plastered with mud. In the center of the rounded roof is a smokehole, and the roof slopes downward towards the outer walls in the shape of a beehive. Near the outer walls the ceiling is often too low for men to stand up. Extra clothing and goods are stored in



*Henry Chee Dodge,
father of Annie Wauneka.*



*Annie was born in a hogan much like this one, and as a
child she took her sheep out on the mesa to graze.*

trunks or suitcases along the walls. Some are hung on pegs. Food supplies are kept in cupboards nailed near the door; pans and equipment are often kept beside the fire, under the smokehole. During the day, clothes and bedding might be taken out and aired. The door faces east to catch the light of the sun in the morning and the shade for the rest of the day. There are rarely any windows. The hogan is fairly cool in summer and fairly warm in winter, although it is drafty and the earth floors are cold. The family traditionally sleeps on sheepskins with their feet to the fire. Babies sleep in cradles hanging from the roof beams. Members of the family eat sitting or squatting around the bowls of food, because there is little furniture.

It was in a home such as this that Annie was born on April 10, 1910. Her mother was helped by a medicine man, the Navajo doctor. Soon afterward, Nanabah returned to Chee and again made her home with him. K'eehabah went back to her own home, but when Annie was about a year old, her father sent for her.

Annie was raised in Chee's fine home with her half-brothers Tom and Ben and her half-sister Mary. Annie watched with great interest as important men came to see her father, day in and day out. She saw Chee, a handsome man with a dark mustache, giving advice and help both to the Indians and to the white men. She soon realized that her father was respected by both groups of people. That boy Kiilchii had become an accomplished leader of his people and one of the wealthiest Navajos who ever lived. When Annie was born, he was still in the prime of his life, and Annie's childhood years in Chee's home were a great influence on the rest of her life.

CHAPTER III

The Family Shepherd

It was nearly sunup — time for Nanabah to get started on her day's work. She washed and said her prayer, while sprinkling a little cornmeal outside the door, to ask a blessing for the day. Then she took out the ashes and began making the fry bread. Fry bread is like a puffed, fried tortilla. She also made coffee and cooked some mutton stew. This is a traditional Navajo breakfast.

Tom, Ben, and Mary were away in Salt Lake City, Utah, at a private school. Only young Annie was at home. Nanabah called her softly and Annie got up quickly. After she had washed and said her morning prayer, Annie went out to let the sheep out of the corral. While she let the sheep out, she sang a song. At five years old, it was her job to take care of the sheep. She walked with the sheep away from the house and outbuildings up towards the foothills where the grass was still green. She was tall for her age and strong. If a lamb got separated from its mother, the ewe, Annie could find it and carry it back.

Here and there in the flock, Annie saw her own sheep. She could recognize them by the special mark they had on their ears. Chee Dodge added to her herd each year at lambing time. When she grew up and married, these sheep

would belong to her. It gave her a good feeling to see them. The sheep were her friends. Alone with them for most of the day, Annie sometimes talked to them, sharing her dreams.

She looked back towards the house and saw her father ride out on his horse to check on his cattle. When the sun climbed higher in the sky it would be time to go back to the house for the morning meal. Annie was hungry, but she was used to waiting until later to eat. After a time she heard the hoofbeats of her father's horse returning to the house. Annie rounded up the sheep and walked them back to the corral. The family gathered to eat breakfast. Unlike other Navajos who lived in hogans, the Dodge family lived in a house with furniture. It was their custom to eat around a table. They drank their coffee from mugs, the fry bread was served on one plate, and the mutton stew, when they had it, was set out in one bowl. This was passed around and each person dipped his bread in the bowl to lift out some meat and gravy. Sometimes Chee had many guests. When this happened the men ate first. Nanabah, the other women, and the children ate later.

After breakfast, it was Annie's job to return to the sheep and goats. She usually took a little bundle of cold fry bread with her so she wouldn't be too hungry. She took a bottle of water, too, as the mesa was very dry and there was a real danger of becoming too thirsty. No one went out with the youngster. She was trusted to do the job assigned to her and she did it.

Today the Navajo child is still expected to fulfill his duties, and shepherding is the child's main responsibility. The children go out each day with the sheep and return in

the late afternoon. But they cannot go far or to very dangerous places in their search for grass, so the grassy places nearest their homes become over-grazed quickly. This means that the sheep often cannot get the nourishment they should. The young herders, however, develop skills very early in their lives to help them tend their sheep as well as they can. They keep the sheep from eating plants that can harm them, such as the "loco weed" that drives the animals crazy. They also prevent the animals from overeating and see that they are watered.

When Annie was young, it was not yet popular among the Navajos to send their children to school. Not only were there very few schools for them to go to, but transportation on the reservation was even more difficult than it is today. And the Navajo people distrusted the schools. When the children came home, their parents would arrange for ceremonials, called sings, to be held to get rid of the evil spirits surrounding the child from his contacts with white people. Navajos still hold special religious ceremonies to cure those who have had contact with persons outside the tribe. For example, young men coming back from military service were thought to be in need of a sing. Therefore it was unusual that Chee Dodge wanted all his children to attend the white man's schools, although he himself had had so little schooling.

In 1917 and 1918, a disastrous flu epidemic struck the United States, and it hit the Navajos particularly hard. Chee called his children Tom, Ben, and Mary home from the Catholic school in Denver they were attending that year. It is said that he locked the lower gate to his property and allowed no one to enter. In this way he prevented

anyone in his family from contracting the dread disease that was killing thousands across the country.

The eight-year-old Annie had already started first grade at the government school at Fort Defiance. This was a boarding school, and although it was close to the Dodge family home, Annie lived at the school with the other Navajo children. She was not brought home during that winter when flu struck again. Annie caught a mild case of the flu, but many other children caught it and died. There was only one nurse, Mrs. Domatilda Showalter, to look after all the patients in the overcrowded school. After she recovered, Annie helped as much as she could. Each morning for many weeks, she cleaned and filled the kerosene lanterns that lit the hospital at night and assisted with the care of the other children. When they were too weak to eat without help, Annie would serve them soup.

She remembers serving soup to a patient, and hearing another sick child begin to cough, one she had already fed. The patient coughed and coughed and then hemorrhaged, spitting up blood and soup. Soon the patient died. At first, each child who died was dressed and placed in a wooden coffin and buried. But soon so many were dying that there was no one to build coffins or help with the burials. The dead were wrapped in sheets tied with string and placed out on the cool porch. After a time, someone would bring a mule team and wagon and load all the bodies onto it. Fewer and fewer people on the reservation were well enough to attend to these things. The bodies were all buried together in mass graves. Annie still knows where those graves are in the area of Fort Defiance School.

When Annie and the other surviving children went to

the dining room to eat, they would look around and see fewer and fewer students. She can remember Mrs. Showalter hitching her horse to the buggy and going out onto the reservation to treat the other sick Indians. She always brought back some of the sickest to the school. They, too, died.

All year no classes were held, but the pupils were quarantined and could not leave. They could not even visit one of the other dormitories at the school. It was a terrible, long year that changed Annie's life. She knew then the pain and dangers of disease. She knew that she wanted to help others.

In her fourth year in school, a trachoma epidemic began at Fort Defiance. This illness still strikes the Indians more than it does white people. Trachoma is an infection of the eyelids that can lead to blindness from itching the roughened lids and scratching the eye beneath. Tough white tissue grows on the cornea and eventually causes blindness. Trachoma is spread by touching the infected eye and then touching something that will later be touched by others. Today trachoma can be cured with antibiotics, but in those days there was only one treatment — to remove people from the source of the infection. The children at Fort Defiance School were moved to St. Michael's Catholic Mission, about ten miles away. There they remained until it was safe to return to Fort Defiance. For the second time, Annie's schooling was affected by illness among the students.

Each spring, Annie left school and went home for a few weeks when the lambs were born. It took the combined work of everyone on her father's ranch to help with the

lambling. Despite his wealth, Chee Dodge believed that it was Annie's place to come home and help with this crucial work. It has traditionally been the women who take care of the ewes and their lambs. The Dodge herd was so large that there were many new lambs each spring. Chee took pride in his growing herd, for Navajos count their wealth by the numbers of their flocks.

The success of the Navajos in increasing their herds began to worry the government. They wanted the Indians to have an equal concern for the quality of the stock. So the government began buying fine rams, bulls, and stallions to resell to the Indians. Chee Dodge was one of the first to realize that this government policy would help his herd, and he began buying their superior male animals. For most of the year he kept the rams and the ewes separated in different pastures. This was a new practice, because the Navajos generally run all their animals together. Soon the Dodge herd began to increase in quality as well as in quantity. When his neighbors noticed this, they began buying the government rams, too. Chee often acted as a teacher in his neighborhood. He had the vision to see the need for the government's help in stockraising. When he accepted their policies, his neighbors followed his example.

While Annie was still at Fort Defiance School, word came from Albuquerque Indian School that Navajos would be accepted for the first time. Chee Dodge decided to send Mary there; she had been attending the Fort Defiance School with Annie that year. Tom was also away; he was to spend years and years at school preparing to become a lawyer. Ben was still in Denver at the Catholic

school. Since Chee was pleased with Annie's grades, he decided to send Annie along with Mary to Albuquerque.

Many other children besides Navajos attend the Albuquerque Indian School. On the way to Albuquerque, the train Annie and Mary rode on stopped at Laguna Pueblo, some sixty miles west of the city. As they waited for the Pueblo children to board the train, another train crashed into theirs. No one was badly hurt, but they had to wait all night beside the track with nothing to eat until another train could pick them up.

At the school, Annie made good friends with Pueblo Indian children. She learned English quickly. The school wanted all the children to use English, not their native languages, so Annie spoke to her classmates in English. Annie had been familiar with English for some time already, but it was in Albuquerque that she started using it constantly. The children lived at the school all year, except for summer vacations. During her years in Albuquerque, Annie did not go home for the spring lambing.

Annie did well in school, making A's and a few B's. Each half-year she was promoted to the next higher grade. After a few years she had caught up with children older than she. In the school was a young boy named George Wauneka; he had come to Albuquerque with the second group of Navajos from Annie's area that entered the school. He was ten years older than Annie, but she ended up in his class, and the two of them became friends.

One of Annie's early memories of her years in Albuquerque was a visit by her father and some other Navajo leaders to the school. Her father had been elected the first tribal chairman. He gave a speech to the young people

concerning the importance of their education. Chee Dodge told them to get as much education as possible, so they could use it to help their own people. It made Annie proud to hear her father on the stage. She was impressed by what he said and the effect his words had on the other students.

Mary did not stay long in Albuquerque; she preferred to return home. Mary's upbringing was more traditional than Annie's. She was given a ceremony that we call, in English, a puberty rite. Navajos speak of it as a molding ceremony. It is given to celebrate a young girl's womanhood. For four days and nights the ceremony continues. On the morning of each day, an older woman relative massages the girl to "mold" her into a beautiful woman. The girl grinds corn each day, making it finer and finer. On the third day, the cornmeal is mixed into a batter and put into a deep hole lined with cornhusks. A fire is built on top and the dough bakes all night. The corn cake is to be served later to all the relatives who attend the ceremony. On each of the four mornings, the young girl races towards the east at dawn, towards the rising sun. If she has a brother, he will race with her. But he must not pass her; he must let her win. They turn around and run home again. After the fourth run, the corn cake is served, as a sign that the girl is ready to be married.

Mary also attended squaw dances in the summer with her family. The squaw dance is an important social event for the tribe, and is part of the Blessing Way ceremony. Squaw dances provide a way for boys and girls to get to know one another. When a girl likes a boy, she asks him to dance with her. If he doesn't want to, he has to give her

some money to let him go. The dances are fun for everyone. Everyone dresses up, and there is much feasting and gossiping. The squaw dance is also an occasion when announcements are made about marriages, births, and deaths.

Navajo parents want their children to find good marriage partners, so they encourage their daughters to ask young men to dance. The couples put a blanket around their shoulders and hold hands. Then they dance in a circle, the man and the woman facing in the same direction. The step they dance looks simpler than it is, because it has to be done to the beat of the drum music. The circle of dancers at a squaw dance is one of the favorite subjects of Indian artists.

Nanabah and Chee, according to Navajo custom, arranged a marriage between Mary and Carl Peshlakai, the son of a local family. The wedding would unite the two families in a way profitable for both, and Mary was pleased with their choice. Because she was raised in a Catholic school for the most part, Mary wanted to be married by a priest in a Catholic ceremony. Her wedding was a big social event to which many guests were invited.

Although Annie had not been given a puberty rite, Nanabah and Chee suddenly decided to take her to a squaw dance when she was about thirteen. She was called back from the fields one day before noon. No one told her what was happening. Nanabah hurried her into washing up and gave her some pretty clothes to wear. Annie was amazed; she had never worn such lovely clothes before. She put on a shawl and skirt and some of the family turquoise and silver. Chee Dodge had one of the finest collec-

tions of Indian silver in the country — he appreciated its beauty and felt it was a wise and permanent investment of his money.

As soon as Annie was ready, Chee and Nanabah took her along to the squaw dance being given by the Tsosies, neighbors of the Dodge family. Chee drove the wagon while Annie sat in back with two large bags of yeast bread that had been made by one of the women who worked for the Dodges. When they arrived, Chee told Annie to take the bread to the host. Guests always donate to these parties so that all might have something to eat, and this bread was the Dodge donation. Annie was terrified. She did not know what to do at such a party. She had never been included in social affairs, she did not know how to dance, and she was even too afraid to take the bread over to the Tsosies. Running back to the wagon, she wrapped the shawl around her head and climbed under the seat where she lay all evening, listening to everyone talking and having fun. Nanabah and Chee did not force her to join in the dancing — Navajos do not force their children to do what they refuse to do — but they were very irritated. Annie was never taken to such an affair again, nor was she ever introduced as a young marriageable girl in the accepted Navajo way.

Annie stayed on at the Albuquerque Indian School until she was eighteen. Then she came home to stay. Once again she took over the duty of shepherding, walking the sheep out in the morning and bringing them back in the evening to one of the many corrals scattered about on the Dodge land.

CHAPTER IV

Klagetoh Ranchwife

Now that Annie was home, Chee Dodge began taking her with him to some of the important meetings that were constantly going on between Navajos, and between Navajos and officials of the Bureau of Indian Affairs. Ben would drive the automobile for Chee and Annie would ride along with them. She learned much about tribal government and the courtesies that had to be followed in dealing with both Indians and white men. As Annie continued to be her father's companion, she became more and more helpful to him. She had a fine intellect, a good education, and a natural poise that Chee relied on. In return, Annie respected her father for his forcefulness and energy and for his strong sense of fairness and justice. He was a hard taskmaster within his own family and with the men who worked for him, but he asked no less of himself. Chee Dodge remained tribal chairman until 1928, the year Annie came home from school, but he continued to be a busy leader even after he stepped down as chairman.

As Annie traveled with her father around the reservation, she soon realized the extent of her people's poverty. It was a period in which many white people lost all their

money and jobs were hard to find everywhere, but money was even more scarce on the reservation. Listening to her father's many speeches, Annie became as convinced as he was that education would help solve many of the Navajo's problems. Her father insisted that she understand clearly what the Navajos were saying, as well as what the white men were saying, so that she could interpret for them to one another. During his years of service on the Council, Chee even took Annie with him to the meetings. Through these experiences, Chee was providing for Annie a training in government. He expected her to carry on his ideals.

There had always been a difference in the way Annie was brought up and educated. She was not given the same place in her family that the other three children had. In fact, she was often treated more like one of the hired herders than like a daughter. When her older brother once referred to her as "the family sheepherder," he didn't mean it as a joke. It was true that much of her time during childhood and adolescence was spent out with the sheep. Her position within the family gradually changed because she demonstrated her ability to understand the times in which she was living and her father's part in them. Her father began to appreciate her more and more. He was pleased by her fine school record and by her quick understanding of the elements of government. It was Annie's own talents that earned her this new position as companion to her father. The change, however, did not make Mary happy. She still did not feel close to Annie, even after all those years.

When it came time for Annie to be married, there was

again a difference between Annie and her sister. Her marriage was not arranged by her parents — she chose her own husband. Annie wanted to marry George Wauneka, her friend from school. In fact, she and George had already decided to be married before Annie left school. The Waunekas were a respected family in Fort Defiance, and Chee Dodge and Nanabah approved of Annie's choice. After the couple decided to marry, there were rituals to be followed. First, the home for Annie and George had to be prepared. It is a Navajo custom to have the husband provide the materials for building the house, while the wife's family contributes the labor and the furnishings for the house. Annie and George were to live in a modern house on the Dodge family estate at Sonsela Butte, near Sonsela Mountain. Mary and Carl's house was nearby.

Gifts are exchanged between the two families when a Navajo couple marries. The marriage unites not only the couple but also the relatives. They give presents to one another as a formal sign that their families will be related after the marriage. A couple cannot marry if they are of the same clan. Clans are made up of families related through the mothers of each family. Since Annie's mother and George's mother were of different clans, it was permissible for Annie and George to marry.

The two were married in October, 1929, at Tanner Springs, southwest of the family home at Sonsela Butte. Chee Dodge had owned a ranch at Tanner Springs for years, so he was well-known in that area. Many people came to the wedding; it was an important social event because of the prominence of Chee Dodge. In fact, the wed-

ding was so large it was held outdoors, although Navajo weddings usually take place inside a hogan. Annie wore a

Annie and George Wauneka at their wedding ceremony, eating cornmeal mush from a Navajo basket. Annie's father is sitting behind George, and the medicine man, Mr. Cut Hair, is at the far right.



printed skirt, a velveteen blouse, and Navajo jewelry. Her hair was pulled back in Navajo fashion, smooth and tight across the top of the head and tied into a decorative bun low at the back. George wore a Navajo shirt and jewelry. He had several strands of heavy beads, and on each wrist he wore handsome matching bracelets of silver and turquoise. The couple sat beside each other for the ceremony. Chee Dodge gave a speech. He told Annie to be a good wife to George, and he told George to be a good worker and make a good home for his bride.

Cornmeal mush and water were brought into the center of the wedding. After the medicine man blessed the mush and water, he placed them in front of the couple. George took a pinch of mush, and then Annie took some. Next, her relatives and the guests each took a pinch of the mush. Finally, the medicine man ate the last bits of mush. After it was all eaten, Annie poured water over George's hands and he did the same for her. Then the bride and groom left the ceremony, while the guests stayed and feasted. Nanabah did not attend the wedding. It was considered bad luck for a son-in-law to see or be with his mother-in-law before the couple is married. This taboo, however, is not followed as strictly by Navajos today as it used to be.

Annie and George lived at Sonsela Butte for two years. Navajo men expect to live with the wife's family. They usually leave their own herds with their own family, although Annie and George have lived a more modern style of life than this. Chee Dodge turned over his Tanner Springs property to the Waunekas. There they managed his huge cattle herd while running their own herds also.

The ranch at Tanner Springs was important to the management of the Dodge herds because it didn't get much snow in winter — nothing like the snow that fell up in the mountains where the Dodge herds were kept in the summer. Also, the Tanner Springs ranch had a good supply of water. So both Chee's and Nanabah's herds were sent south to the Tanner Springs ranch every winter. Herdsmen were hired, some by Chee for his herds, and some by Nanabah for hers, and all the sheep, cattle, and horses were driven south. The two herds were kept separate, but they left for Tanner Springs at the same time. It was a large migration, for there were sixty miles between Chee's ranch and Tanner Springs. After Annie and George were married, Chee continued to send his herds down to Tanner Springs every year. The cattle herds, however, stayed there throughout the year.

Annie had not been taught the usual tasks of the women in the tribe during her childhood. She did not know how to cook at all until well into her teens. But by the time she was married, Annie had learned at least some of the things Navajo women must know how to do. One thing they are expected to do is the butchering. Every part of the animal is used by the Navajos. For example, the intestines are cleaned out and used to make blood sausage. The blood of a sheep is collected in a pan and mixed with cornmeal. This is packed tightly into the intestines and tied. The pieces of blood sausage are boiled until they are done.

Annie learned how to prepare mutton stew from boiled sheep and vegetables and how to make sheep's head, a baked dish. And of course, she learned to make fry bread

and blue dumplings. The Navajo diet also includes dried fruit, squash, pumpkin, dried beans, canned tomatoes, potatoes, rice, and canned peaches, one of their favorite deserts.

Women take full charge of the home. Taking care of the home was a deep pleasure for Annie after her hard-working childhood. She liked having a home of her own. Women must also be responsible for the sheep, a duty that was certainly not new to Annie.

Annie and George continue to live at Klagetoh. Their home is a modern one, not a hogan. It is built of sandstone set with mortar, and the roof is flat. There are several rooms, each with windows, and a front porch. They have electricity and running water. In the fenced-in yard, their little dogs run around under the trees. Next to their home is the old Klagetoh school building and the school yard. Klagetoh also has a trading post and a gas station. A number of other homes, some of sandstone like the Waunekas', some of the hogan style, and even a few trailers, complete the rest of the small community. Surrounding Klagetoh for miles in every direction is the high mesa, covered with low piñon and sage. Two ruts on a dirt road run off the paved highway out onto the mesa, leading to homes that one cannot see from the highway. Here and there herds of sheep graze in the distance, and sometimes a wisp of smoke rises from an unseen smokehole.

Although the Wauneka home is modern compared to those of their neighbors, Annie and George live the life of the Navajo. They use a pickup truck, just as their neighbors do, to drive the many miles they must cover in an ordinary week. The sheep camp is miles away from the

house. They must go long distances to check on their cattle scattered out on the mesa. And supplies must be brought in from Window Rock or farther. Navajos living in more remote parts of the reservation, away from the highways, use wagons more than cars. But the Waunekas and their neighbors in Klagetoh, many of them relatives of each other, are living a much more modern life than was possible a few years ago.

In the Klagetoh region there are several "outfits," or groups of people related to one another, who cooperate in doing their work. Annie and George belong to a large outfit. Their extensive herds require the work of many men. From all around the area George gets help when he needs it and gives help in return. Actually, the Waunekas are able to pay for the help they get, which benefits others in a community where cash is hard to earn.

Through the years in Klagetoh, Annie and George have raised six children: Georgia Ann, born in 1931, Henry in 1933, Irma in 1935, Franklin in 1945, Lorencita in 1947, one month after Chee Dodge's death, and Sallie in 1950. Annie lost two children between Irma and Franklin. She has known the grief of so many Navajo mothers who have lost children.

In spite of Annie's many duties in her new home, she found time to be with her father. Chee Dodge still expected her to ride with him to his meetings, to learn more about interpreting, and to visit with him in the hogans of those who asked for his help. More and more Annie saw the results of disease and despair among poor Navajos.

When Chee visited a hogan, he began by talking slowly with the people about their family and the troubles they

were having. He let them tell him what was on their minds. Annie listened and learned. Later, on their way home, her father would ask for her opinions of what she had seen. She was always sorry to see the poor health of the families in the tribe, especially the children. Her own children were growing up strong and healthy, but her sympathy went out to those mothers whose children died of malnutrition and disease. Even today fifty-five out of one thousand Navajo babies will die in their first year.

Annie could never forget the flu and trachoma epidemics that spread through the Fort Defiance School. She remembered how the white people tried to keep the patients very clean, and how they kept sick people away from well ones so the healthy ones would not catch the disease. She remembered that her own father had locked the gate and kept others away from his children because he believed that a sickness could travel from person to person.

In the hogans she visited, with their dirt floors and roofs and very little water, Annie saw how hard it was to keep the children clean. It was difficult for a family to have privacy with everyone living together in one room. All the water has to be carried great distances by hand or in barrels on wagons. Although this water isn't clean and is known to cause disease, each drop of it is precious. Small amounts of water are used to wash dishes. A little is used each morning to rinse out the mouth, a custom followed by most Navajos on rising. Bathing is more of a wash than a full bath. The Navajos are modest about being undressed in front of others, and they will wait until the rest of the family is away before taking a bath and changing clothes. They wear the same clothes during the

day and the night, changing only now and again. They wash clothes when they can.

Today, in Klagetoh, one can see a clothesline filled with clean diapers outside a hogan. There will also be a line carrying electricity to the hogan, and a television antenna on the roof. A modern pickup truck is parked outside in the unpaved mud yard. Most Navajo hogans stand by themselves, not in communities such as Klagetoh. Klagetoh represents one of the most up-to-date areas on the reservation.

When Annie was a young wife, she was one of the few women on the reservation who had modern plumbing in her home. She made sure her family practiced cleanliness, realizing it was easier for her to do since she had running water in the house. She taught her children to wash their hands before eating. Her general care of her children was like the care given to white children, although their food and dress were Navajo. As each one became old enough, the Wauneka children were sent to St. Michael's Catholic school. Most Klagetoh children go by bus to a school south of Klagetoh. Then, for their final years in school, they attend a boarding school some distance away. Many of them leave early in the morning by bus and have to be fed breakfast after they arrive in school. Annie does not approve of this; she feels a child should live and eat at home.

While raising her own children, Annie has also cared very much about the children of others. Her mind has always been on serving her people. It was never enough for her that her own living conditions were good. She wanted to improve living conditions for the rest of The People.

CHAPTER V

In Chee's Footsteps

During the last twenty years of Chee Dodge's life, Annie helped him in his efforts to serve The People. Chee, who had been first chairman of the Council from 1923 to 1928 when it was still called the Business Council, was elected to the Navajo Tribal Council in 1944. At this time the Council was expanded to include a chairman, a vice-chairman, and seventy-four delegates.

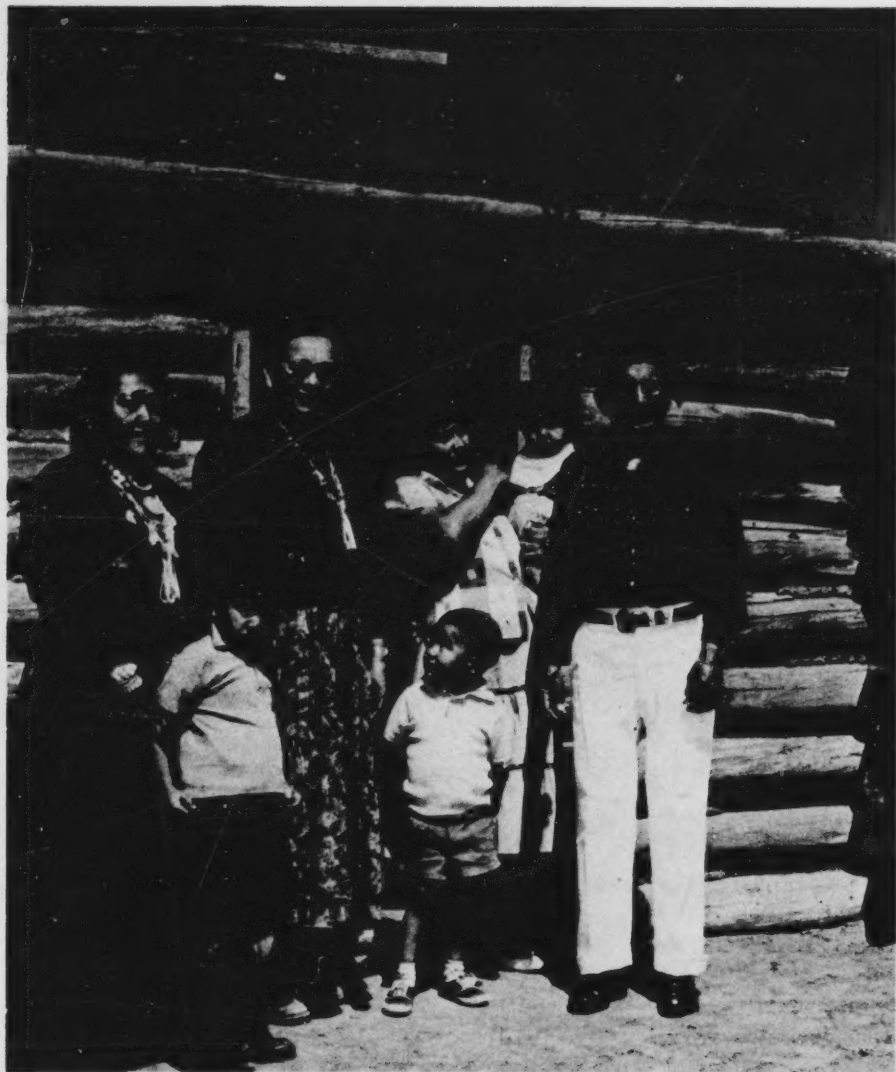
One of the largest problems Annie and Chee had to deal with was the government's stock reduction program, which began in the 1930s. The purpose of the program was to help the Navajos raise farm animals economically, by encouraging them to run smaller herds. Smaller herds would mean better nourishment for each animal and more economic use of grazing lands. But to the Navajos it only meant giving up wealth, since their wealth is measured by the size of their herds. To take their animals away from them was to create a disaster.

It was very hard for Chee Dodge to deal with this misunderstanding. Although he could see the logic of the government's point of view, he sympathized with the Navajos. Annie listened to her father as he worried over the problem. She saw that explaining white men to Navajos

could only be done after one really understood what the Navajos thought. No words that Chee could say would make the stock reduction program acceptable to the Navajos. They felt that having to cut back their herds was just another example of the white man's control over their lives. Yet few families would be affected as much as the Dodges and the Waunekas; their large herds would be among the first to be cut.

At the height of the trouble, Chee Dodge and Annie went to a meeting in Klagetoh to discuss the problem. Chee began talking of the distant past, the time of the Long Walk. He spoke of how the government called on the Utes and the Comanches to subdue the Navajos. He said that the Navajos had nearly been killed off, but not quite, because the government had held up its hand and said, "Stop!" in time to save them. Then Chee reminded them that the government gave each Navajo who left Fort Sumner the beginning of a flock. Each of those ewes, he told them, became a thousand sheep. "We have been *too* successful," Chee said. When the Navajos were asked to increase the herds, they did it. When they were asked to improve the quality of the herds, they did it.

Now the government was worried that the land was being harmed by the size of the herds. The sheep and the cattle ate all the grass. When the powerful rains came, they washed away the topsoil and eroded the earth. The dry spell that had lasted for years in the Southwest and Midwest had made grass rare, and the herds were suffering from lack of water. Therefore the government wanted the Navajos to cut the size of their herds. Once again, Chee pointed out, the government had changed its mind.



Following her father's example, Annie often visited hogans like this one to listen to people's problems and help them improve their health and living standards.

It had held out its hand and said, "Stop!" — and again, the command was to the advantage of the Navajos. So The People should listen to the government and do what it said, Chee Dodge argued.

Ever since she heard this speech, Annie has felt that it was one of the clearest explanations ever made to her people of the reasons behind a policy that seemed completely wrong to them. She was especially impressed with her father's reference to the dread days of the Long Walk. This time is remembered by her people as a time of terror, a time to hate what happened to them. Yet, when Chee Dodge spoke of it, he asked them to understand that those days could have been much worse — all Navajos might have been killed. Only a change in government policy had prevented complete disaster.

Even though Chee supported this government program, no one had more to lose from it than he did. Chee had the largest herd and it would be the first one cut. The government let him know they were sending men to cut his cattle herd. He asked them if he could buy hay to feed them so they would not have to graze and hurt the land any further. The answer was no. He asked if he could drive his herd to market and sell it off. They said no. There was nothing he could do. The men came with their guns and surrounded the herd. They began shooting, and kept it up until they had killed one thousand head of Chee's fine cattle, there at the Tanner Springs ranch. He looked on in despair at the waste.

After it was over, he sent George Wauneka into Klage-toh, telling him to round up as many people as he could find. George returned with many of the nearby relatives

and friends. Quickly they tried to butcher the cattle, but it was hopeless. Many of them spoiled on that October day. Then the ranchers tied ropes to the cattle's feet and dragged them out into the mesa. To this day, Annie says, there are piles of bleached bones lying out there from those hundreds of cattle, all shot in a single slaughter.

Saddened at the brutal way the government went about its business, Chee Dodge still supported the ideas *behind* the policies. He did this until his death in 1947, at the age of eighty-six. Chee Dodge was a man highly respected by his own people and by the United States government. He understood that at no time since their release from Fort Sumner in 1868 has it been possible for the Navajos to live completely free of government control. They are still dependent on government aid. Chee understood this dependence, but he could also foresee a time in the future when education and better health would make the Navajos really independent at last.

Chee left a will when he died. This was not a typical Navajo thing to do, but he wanted to make sure that all his children received equal shares of his great wealth. Nanabah, who had died earlier, had not been as modern as Chee; she did not leave a will. Her vast holdings were divided according to Navajo tradition, between her two children and relatives. Mary and Ben received the bulk of her estate. The two children she had raised, Tom and Annie, were given tokens but not a part of her wealth. Thus even in death, Nanabah distinguished between her own children and the others, in the traditional Navajo way.

Before he died, Chee also instructed his children to continue working for the good of The People when he no

longer could. Tom, who was the first Navajo ever to become a lawyer, has also served as tribal chairman. He is now retired in Scottsdale, Arizona, with his white wife. At one time Ben was a delegate to the Tribal Council, but he is no longer alive. Mary Peshlakai and her husband still live and ranch at the family place at Sonsela Butte.

Annie continued to do her father's work, explaining and interpreting between the white man and the Indians. Her neighbors decided she was the person they wanted to represent them at the Council. Never before had a woman been sent to the Council. In 1951, the district of Klagetoh elected Annie as its delegate. She has remained in office since then. In 1954 her husband was also nominated for the office, but Annie received more votes. In 1959, there were two men running against her, but she won again.

George Wauneka did not seek the office; he told the neighbors to vote for Annie. George is not interested in politics. He is a good rancher and his interests are the ranch and his family. Sometimes he attends meetings with Annie, but he does not usually stay through the whole meeting. He goes outside to wait. All that talk seems endless to him. It is the Navajo rule that decisions are made unanimously. They do not compromise; everyone must agree. This often takes many hours of arguing, talking, and changing opinions until all vote the same way. Annie thrives on the business of government. Her people, neighbors in the Klagetoh district, voted for her because of her leadership. She had become a public figure, following in the footsteps of her father.

CHAPTER VI

Annie's Battle with TB

Four times each year the Navajo Tribal Council meets to make decisions on tribal business. At the first meeting Annie attended, the other delegates — all men — decided she should head the Health Committee for the tribe. Annie had already spoken out on health issues during that first meeting. Since it is usually the women who care for the sick and the old in the tribe, the men thought Annie would be good in this job, and they elected her to the position.

This was the first time such an honor had been given to a woman. The Navajo people give women a high place in their culture. They let them own property. Family lines are traced through the mother. Men live with the wife's family. Yet, in tribal government, it has always been the men who make the decisions. So it was a great change for a woman to be chosen as a delegate to the Council, and then to be elected as head of the Health Committee. This responsibility came to her because the men voted on it, not because she sought it. But she quickly realized she would have to study, learn, and prepare herself in new ways to meet the challenge given her by the Tribal Council.

When Annie went home, she talked over the Health Committee job with George. He was not pleased. He told her if she worked with sick and dying people she would increase the chances of her family getting sick, too. Annie had a new baby, Sallie, and other young children. She knew it would be a serious risk for her to try to improve the health conditions of the Navajos. Pictured in her mind, however, were those hogans throughout the reservation where Navajos were coughing, spitting up blood, and dying of the dread disease, tuberculosis (TB). TB was the greatest killer on the reservation. Annie knew she had to do her best to help her people, especially now that the Tribal Council had entrusted her with the Health Committee.

Annie first thought about her people's traditional beliefs concerning disease. If a Navajo is ill, he is most likely to believe he has broken a taboo. Through another person, usually a relative, he hires a diviner to tell him what taboo he has broken and what cure he will need. For example, Navajos believe that TB is caused by contact with a tree which has been struck by lightning.

The diviner is a special person with supernatural powers who follows a strict ritual to discover the events leading up to an illness. He usually does this by "hand-trembling." He prays to the Gila Monster, a kind of lizard, and sings. His hand and arm will shake violently and give him the information he is asking for. The diviner then tells the patient what happened to cause his illness and recommends which singer the patient should contact to cure him of his illness.

Singers, or medicine men, are able to perform chants to

cure people of illness. The chant, a religious ceremony, lasts from one to nine days. The medicine man has trained many years to learn the proper rituals for the chant. He knows how to give massages and heat treatments, how to make the patient vomit to clean out his body, and how to make medicine from herbs. He has to know the songs to sing during the chant, some of which are as complicated as an entire opera. He also uses a medicine kit that might include corn pollen, a rattle, prayer sticks, special pieces of cloth, and a device made of wood from a lightning-struck tree attached to a thong, which roars like thunder when twirled. Sometimes he uses masks, too.

The singer conducts the ceremony by giving directions to his helpers and to the relatives and friends of the sick person. In some of these ceremonies, everyone who attends will take the medicines that cause vomiting so that they, as well as the patient, will stay clean throughout the days of the chant. The patient benefits by feeling that he is the center of attention and concern, and his relatives and friends also receive blessings for their help. Some of the sings include a public dance in which large numbers of people participate. Sings usually include blessings for the hogan, a sweatbath for the patient and everyone else, the medicines, and singing.

A special part of the chants is the dry paintings that are made under the supervision of the singer. A dry painting is usually made on the hogan floor, either on buckskin or on dry sand. The paintings are rectangular and can be small or very large, depending on which of the traditional paintings the singer thinks will help in the cure. A solid, light color is spread over the background. Then colored

materials, such as dried pollen, flowers, minerals, and charcoal, are slowly trickled out of the hands of the artists, who are especially trained to make these time-honored pictures for the singers. The pictures are of the Holy People being honored through the chant. White, black, yellow, and blue are the colors usually used in dry paintings. These four colors are considered holy. When the painting is completed, the patient sits on it for the rest of the ceremony. Each day a painting is made; some of them take hours and the work of several men to complete. After each day's ceremony, the entire painting is swept up and taken away. Usually four paintings are made, one each day for four days.

Navajos consider these chants for curing illness important to their health, but paying for them is very expensive. A Navajo might spend up to 20 percent of his income on religious ceremonies. A singer receives from five to five hundred dollars for each sing, and his helpers receive gifts. All guests expect to be fed coffee, mutton stew, and bread. The patient's whole family cooperates to meet these expenses. Relatives bring some of the food and gifts, and all the women help cook the food. The patient feels secure and confident because so many people are cooperating to make him well again.

In contrast, the white man's medicine seems cold and impersonal. The white doctor wants to take the patient away from home to a place filled with strangers. The Navajos know that this building — the hospital — is a place where people have died, so to them it is a fearful and cursed place. Hospital food is different from what they are used to eating. The doctors themselves are white people whom the Indian often distrusts and fears. There is

nothing about the white man's cure that is familiar; the Indian patient is completely removed from his own world.

Annie understood her people's fears and their reluctance to use the white man's medicine. But she wanted to know more about disease, especially TB, and she wanted to learn what the white man knew about it. So she went to the United States Public Health Service doctors and asked to be taught about TB. She studied every day for three months at the hospitals and laboratory. She looked in the microscopes and learned about the tuberculosis bacillus that causes TB. She watched patients. She looked at X-rays. In every way possible, she studied the white man's approach to the disease. One of the most important facts she learned was that TB strikes all over the world — not just on the Navajo reservation. If this disease came from outside the reservation, and other people besides Indians caught it, then perhaps it was not so strange that Navajo medicine men had such difficulty curing it.

When Annie felt she knew enough to explain her findings to her own people, she set out on a series of visits to hospitals where Indian patients were being treated for TB. She spoke to the homesick patients and told them of the germs that were inside them and of the medicines that the white doctors had to cure them. This was not easy. There was no word in Navajo that she could use to explain germs. She had to make up a phrase to describe germs, calling them "bugs that eat the body."

Annie had a great respect for the Navajo medicine men. The medicine man is both doctor and priest. He helps deliver babies and gives heat treatments, but he also sings religious chants and performs the sacred rituals for

his people. There is no one in the white man's society who compares to the Navajo medicine man in his double role as doctor and priest.

Annie had no wish to anger the medicine men of her tribe. Instead, this dedicated woman went to one after another individually, speaking with each one for many hours about disease. She really wanted to know the medicine man's ideas. After she had spoken respectfully with a medicine man about the old Navajo ways, Annie gradually changed the subject to the germs she had seen through the microscope. She always pointed out that TB was a disease found throughout the world, not one that attacks only Navajos. She suggested that the power of the medicine man alone might not be enough to combat a disease that was dangerous to all people everywhere. Perhaps the power of the medicine man combined with the power of the white man's medicine might be more successful in fighting tuberculosis. Then she began to take medicine men to meet with white doctors so the two groups could know and understand each other.

Through much study with the medicine men on the one hand, and with the white doctors on the other, Annie was able to write a glossary, or dictionary, defining Navajo medical terms in English and the white man's medical terms in Navajo. Such a work takes much understanding, patience, and scholarship. Annie did this with her eleventh grade education. She showed an outstanding natural intelligence in accomplishing the glossary, for it demanded skills far beyond her school training.

Once there was a good working relationship between the doctors at the hospitals and the medicine men, Annie

concentrated her attention on the patients. She took all the effort and time necessary to bring warmth and security into their unfamiliar hospital surroundings. First she would contact the family of the sick person, so that when she visited the hospital she could bring the patient news from home. As she moved from patient to patient, she had news for each one personally. To do this, Annie had to make long trips, over and over, first to the families and then to the hospitals. She wanted to keep the patients from feeling lonely, because loneliness and fear were causing the patients to run away.

Getting the runaways back to the hospital became Annie's biggest goal. She sought them out in their hogans on the reservation. She patiently explained the risk they were taking with their own health and with the health of their loved ones. The Navajos feel strongly about their relatives. It is natural for the Navajo to want to act in a way that benefits his family. Annie explained to the runaways that when they coughed up and spat out on the dirt floor of the hogan, the spit contained germs. She always described germs carefully. Then she explained how the germs from the dried spit blew around in the dust and could cause other members of the family to catch the disease. This was the most powerful message she had.

Slowly, Annie began to get the patients back to the hospital. She did not leave it up to them to get there. If she could see that the patient was beginning to believe her and might be willing to return to the hospital, she took him or her to the hospital immediately in her own pickup. If she couldn't do this herself for some reason, she arranged for a wagon, an ambulance, an airplane, or some-

one else's car to take the patient to the hospital. Still this was not all she did. She stayed with the patient until after the X-rays, after the doctor's examination, after the conference with the doctor, until the patient was or was not admitted to the hospital. She acted as if each patient were her own relative. She did this not once or twice, but again and again. Twenty thousand Navajos have been brought in for X-rays, and more than two thousand Navajos hospitalized for TB, mostly due to Annie's efforts and guidance.

Fortunately, the white man was working to improve the cure of TB at the same time. A team from the Cornell University Medical School came to the reservation to work out a program for curing TB, being careful to take cultural differences into account. This program was successful and has since been used elsewhere in the world. The Navajo tribe contributed money to support the research.

In 1955, the Public Health Service began building hospitals and clinics all over the Navajo reservation, bringing medical care closer to the patients. As the hospitals were built, Annie and the Health Committee encouraged the Navajos to use them. Indians get free medical care. There are disadvantages to the Navajos' dependent position in American society, but there are also some advantages, and free medical care is one of them.

The more Annie did, the more she knew must be done. Education about disease, she decided, would be the most effective way to improve the Navajos' health. She began to think of ways to educate her people about their health. She acted in and helped to produce two movies that could

be shown in schools or meetings throughout the reservation. These films explain good health and habits of cleanliness that help prevent disease from starting.

In addition to the films, Annie gave a weekly radio program on Sunday mornings for more than two years. The program was broadcast from station KGAK in Gallup, New Mexico. She broadcast in the Navajo language. Few Navajos have telephones, but most hogans have a radio. Her program was important to her people. They listened in their isolated hogans as she discussed a wide range of health subjects, from baby care to how to protect the water supply. She included everything she could to make her people aware of good health care.

Annie knew that telling people to change their health habits would be a waste of time if they had to go on living in the same way, in a dirt-floored hogan. She knew that dirt floors in a hogan with no windows meant continual reinfection. So she went to the Tribal Council and asked for money to put a wooden floor and windows in every hogan — glass windows to let in the sunlight. Sunshine, fresh air, and a floor that could be kept clean would help kill germs and improve living conditions.

The Tribal Council did not accept the proposal. The men on the Council were not convinced that such an expense was justified. Instead of giving up, Annie began a campaign. She toured the reservation to get support from the Navajo people themselves. In speech after speech, she told them what a wooden floor and glass windows would mean to their health. She asked them to tell their delegates to vote for money to furnish these things to the people; after all, it was their money. In the end, she won a

partial victory. The Council voted to spend three hundred thousand dollars for floors and windows. This is very little money for such a big project, but at least it was a start.

Annie's campaign for floors and windows is not the only one that is changing housing on the reservation today. The Indians are becoming aware that housing is the basis of the health problem. More and more Navajos are leaving their hogans. Annie has made a point of not living in a hogan herself. On today's reservation one can see new frame or cinder block homes, often in a hexagonal shape, with a tar paper roof. Near the new home will be a hogan used only for ceremonial purposes. The new houses have windows, floors, and usually more than one room. Some of the houses are very similar to small, modest, but modern homes in cities.

Some Navajos are getting modern plumbing. At first this advance was limited to homes in the few communities large enough to be called towns. Recently some progress has been made in providing plumbing to outlying homes. Newsman Walter Cronkite produced a fine film about Annie Wauneka for the CBS program "Twentieth Century." This film showed the Navajos' inventive use of simple materials to bring improvements such as running water to their homes. But there is still much to be done. Even now, thousands of Navajos must haul their water, sometimes from water holes or ponds ten miles away. Much of the available water is impure. As long as these conditions continue, the health of Navajos will suffer.

With the tuberculosis rate declining, Annie Wauneka became involved with other illnesses suffered by Navajos. Gastroenteritis, a general term describing diseases of the

intestinal tract, is a serious health problem on the reservation. This type of illness causes diarrhea and dehydration. If the patient is either very old or very young, it can be fatal. Again, Annie had to learn more about medicine and sanitation. Everything she learned she has taught others. She has put emphasis on people keeping their hands clean when working with food or when eating. She has taught them to keep flies away from food. She has explained why water should be boiled before it is drunk if the local water hole is impure. The old and the young need special care because they are weaker and more likely to catch diseases. By emphasizing what Navajo families can do at home to prevent disease, Annie helped to bring down the death rate from gastroenteritis, just as she did with TB.

Her talks on sanitation have been effective in reducing the infant death rate, too. Basic habits of cleanliness have improved the health of Navajo babies. She has also convinced more Navajo mothers to have their babies in the hospital under the care of a doctor.

After Annie had such success with her programs against disease, alcoholism became the main "killer" on the reservation. Alcoholism has been the cause of many fatal traffic accidents, and it has also been a basic cause of murders committed by Indians. It is illegal to sell liquor on the reservation, but liquor is easily obtained. One of Annie's main concerns is to educate her people about the problem of alcohol.

The years of Annie Wauneka's service to her people have brought her fame and honors. She did not seek these, but her concerned and tireless efforts have brought

her to the attention of the world beyond the reservation. In 1963, President John F. Kennedy announced that the nation's highest civilian honor, the Medal of Freedom, was to be presented to Annie Wauneka. Before the actual presentation of the award, President Kennedy was killed. However, after a slight delay, President Lyndon B. Johnson presented the award. Mrs. Kennedy, who was in mourning, observed the presentation of the medal she had helped to design from behind a screen. It is one medal that Annie is proud to wear on important occasions. The citation accompanying the Medal of Freedom read:

First woman elected to the Navajo Tribal Council; by her long crusade for improved health programs, she has helped dramatically to lessen the menace of disease among her people and to improve their way of life.



President Lyndon B. Johnson presenting the Medal of Freedom to Annie Dodge Wauneka at the White House on December 6, 1963.

CHAPTER VII

Woman with a Badge

In addition to the 1963 Medal of Freedom, Annie has received numerous honors. At the 1959 Indian Council Fire she was given the Indian Achievement Award, and she has also been honored by the Public Health Service of Arizona. In 1976 the *Ladies' Home Journal* named her a Woman of the Year for her leadership in the field of education. Annie Wauneka is so well-known among her own people that she is called "Woman with a Badge."

These are not the most important achievements in her life, nor even the most visible ones. The greatest tributes to her work are the healthy Navajo men, women, and children who might be dead if it were not for Annie.

Today, children on the reservation receive shots at school, immunizing them against the diseases that used to attack them. Annie has worked with people in surrounding communities who were making an effort to have all children immunized with the Salk vaccine. She worked with the March of Dimes chairman for New Mexico to coordinate the vaccination program. Now all Navajo children are vaccinated against polio.

For some time, Annie has been on the advisory board

of the U. S. Surgeon General. As a part of this work, she has given advice on the health problems of the Eskimo. She also works on the advisory board of the Public Health Service.

Annie continues to travel around the reservation seeking out the sick and getting them to doctors. She does not rest or take particularly good care of herself. Her days are packed with activities involving many areas of tribal life besides health.

One of her interests is the Girl Scout program on the reservation. There are over two thousand Navajo Girl Scouts. Annie tries to recruit workers from this group for the Public Health Service hospitals. There is a shortage of Navajo nurses, medical workers, and physicians. Annie attends Girl Scout meetings, recommending to the girls that they get training to help care for Navajo patients. Today's young Indian is usually school-trained and English-speaking. Young people who can interpret for the doctors and patients are badly needed to help make the transition from native to white medicine easier for the Navajo people. Two of Annie's own daughters are Public Health workers.

Training for work in the health field is only one of the educational opportunities Annie wants to provide for The People. Annie is a member of local committees near Klagetoh concerned with general education. Through these committees and her position as a delegate on the Council, Annie has been brought into discussions about educational problems far beyond her own area. Her interest in schools ranges from Head Start, a program for pre-school children, to college. She is especially proud of the Navajo

Community College in Many Farms, Arizona. This school began as an experiment under the leadership of Peter Roessel, a white man married to a Navajo. Roessel's idea was to develop a college the Navajos could run themselves. After he got it started, he turned it over to them. The college serves as a center for community events, adult education, and cultural education, in hopes that Navajos will be encouraged to know and practice their own arts.

Annie hopes the Navajos will soon run their own schools. Only through more education for the young will this be possible. Most schools on the reservation are run by the BIA, although a few are run by religious denominations. With her eleventh grade education, Annie is still one of the best-educated Navajos on the reservation. The opportunity for advanced education has been limited until very recently. Annie strongly supports governmental and tribal programs that provide special help to the Indians in all areas of education. The Navajo Tribal Council, for example, has invested millions of dollars in scholarships for promising students.

Annie is an impressive figure, nearly six feet tall and large in build. She wears her hair in the same fashion as she did when she was married, although it has now turned quite gray. She wears the traditional Navajo long printed skirt and overblouse, decorated with pieces from her rich collection of turquoise jewelry. The coat she wears is a man's short quilted winter jacket. Her voice is strong and precise in either English or Navajo. She never speaks without first knowing just what she wants to say and what effect she would like to make with her words.

As Annie says, she has been in the business of changing people's minds. To do this, she must say exactly the right thing the first time. No one wants to have to change his mind, she has learned. Therefore, the person listening is resisting her words, looking for a chance to disagree. There is no way to correct a statement — or the impression it makes on the listener — if it is not effective the first time. Annie is a studious person. She chooses her words carefully so that what she says, in either English or Navajo, has only one meaning and cannot be taken the wrong way. She reads continuously and keeps up with current issues of the nation and world.

Annie Wauneka and her father, Chee Dodge, have both been successful in changing people's minds. Many of the changes on the reservation have resulted from changes in the minds and attitudes of The People. Some of these were caused by Chee, and many more by Annie. It is a wonder that the two have accomplished what they have. Navajos do not like one person to seem too successful; they prefer that the individual seem less important than the group. They dislike ambition for personal success and are quick to believe that witchcraft is responsible if one person's success is much greater than his neighbor's. Yet the Navajos have not resented Annie's family. Her father was the richest of the Navajos. Annie and George are wealthy ranchers. How have they kept the good will of their own people while striving to change them? They have done this by their faithful practice of the old ways and the respect they have for tradition. Annie believes in observing religious practices such as the Blessing Way several times a year. The Waunekas are expected to be

very generous with their money, and they are, giving hundreds of dollars a year in donations.

Annie speaks Navajo and wants to see the young Navajos continue to use it. She feels it is valuable for the young to learn to speak both Navajo and English. It saddens her that the schools teach only English; even her own seven grandchildren have failed to learn Navajo. Annie says she will teach them their native tongue herself. It is a difficult language to learn. In fact, Navajo marines during World War II were able to send radio messages in Navajo, and the Japanese were never able to break their mysterious "code."

Annie wants to see local schools built in all areas of the reservation, so she is pressing hard for more and better roads. She claims that roads provide the only good communication on the reservation. With a network of paved roads, getting children to school every day will be much easier, and boarding schools will no longer be needed. Today there is still such a need. During the snowy winter, roads on the mesa are often closed by high drifts. Students leave home in the fall and live at boarding schools to avoid the bad roads through the winter. There are many disadvantages to such schools, but Annie feels the main one is cultural. The boarding school takes a child away from home at a young age and puts him in a different culture where he is allowed to speak only English. This, however, is changing a little because more Indian aides are being employed to help in the dormitories. Besides the language problems, the child away at school does not take part in the ceremonies and doesn't learn about his own religion and traditions.

The young Navajo is the person most in Annie's mind as she enters old age. It pleases her that most of the young Navajos plan to come home after their schooling is over to help their own people. She hopes to see more and more native teachers staffing the schools, teaching in both English and Navajo. She speaks to young students often as she travels around the reservation, listening to their problems and encouraging them in their hopes. When they marry, she is glad to see that many want a Navajo wedding. Even though many young Navajos belong to various religious groups, native traditions still influence them. They want to have the Blessing Way sung for them. They like to go to the traditional dances, even if they don't always understand their meaning. At the same time, they are accepting white people's ways more and more, too. Fewer of the old taboos have meaning for the young of the tribe. Annie says, "It is good the old ways are changing."

Annie does not want her people's fear of hospitals to keep them from taking advantage of what is good in the white man's medicine. Nevertheless, she hopes they continue to appreciate what is beautiful in their own religion. There is much more to Navajo religion than the old taboos. She feels that there is a need for both the medicine man and the white doctor. Members of the tribe still want songs sung for themselves by the medicine man, but young men are no longer interested in spending long years training to become medicine men. Annie regrets this, because she would like to see the good in the old ways practiced and respected by the next generation.

Annie believes that all her people's present problems

are related to education. When the Navajo has the skills to compete for jobs off the reservation, in technical and professional fields as well as in herding and horsemanship, he will be able to raise his standard of living, and his own abilities and skills will add to his self-respect. Annie's overall goal now is to provide a way for the Navajo to progress and compete in the modern world without losing what is important and beautiful in his Navajo heritage.

In Annie's own life, the old and the new are well-mixed. Her home is way out on the mesa. It has no telephone, but it is furnished in an elegant way with provincial fruitwood furniture and fine samples of Navajo rugs. Annie drives thirty miles just to pick up the mail, but is more familiar with airplane travel than most whites are. Annie helps with the ranch, working with the sheep and the cattle, feeding her husband and the men, taking care of her daughter Sallie who still lives at home, and in general doing what is expected of a Navajo wife. At the same time, she is a forceful leader in Window Rock, the modern capital of the tribe, speaking out for change and arguing especially for more independence from government control.

Annie, the powerful daughter of a powerful chief, has served her people as her father wished. She has made her life a total gift to the Navajo. Her work has been to build a bridge — a bridge of words linking the Navajos together and helping the Navajo and the white man understand each other. It has been Annie's way to cause change by convincing people to listen to her words. And she makes people listen because she proves again and again that she is concerned with their problems and offers

a way to help. But after The People listen to her words and are convinced that they are wise words, it has been up to them to make the changes. So the real change has come from within The People, a people fortunate enough to have Annie Dodge Wauneka be one of them.



Annie Wauneka, first woman ever to be elected to the Navajo Tribal Council, working at her desk in the Navajo Tribal Council Building, Window Rock, Arizona.



THE AUTHOR

Mary Carroll Nelson has a bachelor's degree in fine arts from Barnard College and a master's degree in art education from the University of New Mexico. She is an art teacher and a professional artist, as well as a writer.

Ms. Nelson is a member of the National League of American Pen Women in Albuquerque, and she has written articles for journals such as *New Mexico* and *American Artist*. She is the author of *Pablita Velarde*, *Maria Martinez*, *Michael Naranjo*, and *Robert Bennett*, other titles in *The Story of an American Indian* series.

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